# Sinne no more,

[4]

OR

# A SERMON PREACHED

in the Parish Church of *Banbury* on Tuesday the fourth of March last past, vpon occasion of a most terrible fire that happened there on the Sabbath day immediatly precedent, and within the space of foure houres was carried from the one end of the Towne to the other, with that fury, as continuing to burne all the night, and much of the next day, it consumed 103. dwelling houses, 20. kilne-houses, and other out-houses, to the number of 660. bayes and vpwards, together with so much malt and other graine and commodities, as amounted at the least to the value of twenty thousand pounds.

*And now published for the vse of others, by the Author*

WILLIAM WHATELY Vicar of *Banbury*.

2 PET. 3. 14.

*The heauens being on fire shall be dissolued, and the elements shall melt with feruent heat.*

LONDON,

Printed for *George Edwards* in *Greene Arbour* without Newgate. 1628.

# To his welbeloued neighbours the Inhabitants of the Borough of *Banbury* in the County of *Oxon*, the Author wiſheth all *happineſſe, dedicating to them with this little Booke, himſelfe and all that he can doe.*

DEare brethren; A true Chriſtian is the only happy man. He is a gayner by all things. If his ſtate decreaſe, his ſinne decreaſeth too. If his body be ſicke, his corruptions ſicken alſo: If his outward man decay, his inward man is ſtrengthned. If earth fauour him leſſe, he runs faſter to heauen: If friends proue vnkinde, he truſts more in the kindnes of God. If death kill his body, it kills ſinne too, his greateſt enemy, which, before, cannot be quite killed. But this happineſſe falleth not into the mouth of

a good man in his ſleepe and in his dreames, without his working, labouring, endeuouring. The bleſſing of God caſts not good things vpon vs in ſuch a careleſſe faſhion, to fauour our idleneſſe. Wee muſt finde them by ſeeking, and attaine them by taking paines for them. He that would fetch gaine out of loſſe, muſt ſweat for it. When I ſaw therfore the dammage which you had ſuſtained in your ſtates, I bethought my ſelfe of helping you to reape ſome profit by that diſtreſſe. To that end I meditated theſe things, and ſpake them to you at our next publike meeting. To the ſame end, I haue made my thoughts legible, putting them into your hands, and preſenting them vnto your eyes, that you might not be able to forget them vnleſſe you will put on wilfulneſſe. Accept them as ſignes of my tender care ouer you, and O that euery man amongſt you would get this booke into his houſe and hands, and reade it more then once, and ſtudy it with ſerious attention. I know it is not of any great

value

value in it ſelfe, but it is particularly and peculiarly fitted for your preſent vſe, and in that regard may more profit you, than a better treatiſe in another kinde. I know mine owne wants well enough, neither doe I long to be publike. Yet now haue I put my ſelfe forth of my priuate ſtudy, for your greater benefit, in hope alſo to deriue the fruit of your calamity to many more beſides your ſelues. I would it might pleaſe the diuine Maieſty, to incline your wills to the following of the counſell which this booke preſents vnto you. And O that he would alſo ſtirre vp the hearts of all thoſe that ſhall reade theſe lines, to pray for your profiting by the ſtroke, and withall, out of compaſſion to your wants, to be as forward for your ſupply as ſome haue bene already. How happy ſhould this correction be (and how bleſſed the wiſe corrector) which ſhould at once further your reckoning by procuring your amendment, & further the reckoning of many more by inlarging their bountie: and how happy ſhould I

account

account my ſelfe if I might become an happy inſtrument of both. On the bended knees of my ſoule I beg both, of him that can giue both, but the firſt in the firſt place. If our liues be better than before, well are wee, though our ſtates be neuer ſo plentifull as they were before: but, woe vnto vs if we recouer our wealth, without reforming our faults. The all-powerfull and moſt gracious God, worke the former in you, the latter for you: with this prayer I leaue you to his goodneſſe, and reſt

*Your well-wiſhing Paſtor,*

William VVhately.

From my ſtudy in *Banbury*
May 26. 1628.

*Sinne no more.*

OR

# A Sermon preached AT BANBVRY.

*Elbeloued Neighbours, Friends, and Brethren in our Lord; To well prepared Hearers, a Preface is both tedious, and ſuperfluous: ſuch, I preſume, the preſent hand of God hath made you, more than any ſpeech of mine can doe; for ſight is a farre more powerfull and commanding ſenſe, than hearing. Accept therefore, I pray you, of a double errand, which I haue to doe vnto you; one in mine owne name, another in the name of God. From my ſelfe, I would ſpeake, partly, to them that haue*

beene ſmitten with this heauie ſtroke; partly, to them that haue eſcaped it. To the former, by way of condoling with them firſt, then of comforting them. To the latter, to congratulate with them, and to inſtruct them. Had I beene a ſtranger, to lodge amongſt you for a night alone, or a traueller, to bait in your Towne for an houre, or paſſe thorow your ſtreets for a moment, yet I could not but haue ſadly lamented ſo heauie a ſpectacle, the flaming of ſo many houſes at once, the conſuming of ſo much ſubſtance, the out-cries of ſo many perſons, the deſolation of ſo great a number of your dwellings; but being an inhabitant, borne, bred, and brought vp amongſt you from mine infancie, and neuer abſent from you aboue ſeuen yeares, for learnings ſake; and now at laſt, a Miniſter amongſt you, and Paſtor ouer you, for the ſpace of twenty yeares together; I might be iuſtly charged to haue loſt all ſenſe and humanity, if I were not deepely touched with your calamitie. Giue mine eyes leaue therefore, to ſpeake vnto you in the language of teares, and ſeeing I heard ſo generall a crie for water, water, the other day; let me alſo cry, water, water; and let all our eyes ioyne together, to powre forth a ſtreame of water, ſufficient to quench the re-

mainders

mainders of those flames which are yet burning amongst you; yea, to quench the glowing fire of Gods displeasure for our sinnes, which hath iustly kindled all these flames amongst vs. There haue beene mournfull Prophets in Israel, whose errand was to take vp a lamentation ouer their people, and call their hearers to mourning and sadnesse; such an one it becommeth me to be at this time, and in this place, and, O that I could performe it effectually. For where should we rather weepe than here? in the presence, and in the eares, of our most gracious Father, who hath louingly smitten vs; and loueth to see his children sensible of his blowes, neither can endure more than our selues; such hard hearted sonnes and daughters, as will make nothing of a beating. Moderate teares are pleasing to God that smiteth, who doubtlesse would haue his children sorry, that they haue made him angry: neither can anything lesse become a Christian, then senseless stoicisme. Moderate teares are profitable to men that are smitten, who be worse than diuers beasts, if they profit not by stripes, and cannot wax better by them, if they refuse to smart vnder them. Let vs therefore weepe together, because wee haue beene afflicted together,

yea, becauſe we haue all together ſinned and procured affliction; weepe you that haue loſt your goods or houſes in whole, or in part, and let mee weepe with you; becauſe the Lords hand hath falne vpon you, and your ſelues haue prouoked his hand; weepe you that haue beheld the loſſes of your brethren, becauſe your ſelues haue deſerued the croſſe as well as they, and cannot tell how ſoone you may feele it. Weepe you my neerer neighbours of the towne, that ſtood amazed and perplexed with fearfull ſuſpence, hoping, and yet doubting what would become of your own goods and houſes. Weepe you my remoter neighbours of the country, that ſtood aſtoniſhed in the beholding of ſuch a remedileſſe accident, and could not haue leaſure then to weepe for wondring, or helping, or both. Weepe you that were then abſent, and ſaw it not, but haue beene this morning ſpectators of ſo great a deſolation, as I thinke few of your eyes haue euer ſeene before. Weepe out of feare, as children, that ſee their fathers wrath in beating their brethren, and know not who muſt ſuffer next. Weep in charity, to ſhew your ſelues feeling members of the ſame body, whereof when one member is grieued, all doe ſympathize. Weep in pity to help to eaſe the burdens of

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*the distressed, who cannot but find their crosses mitigated in finding a part of their sorrowes borne by others. Weep in obedience, to fulfill the most expresse commandement of our God, by weeping with them that weep Weep as men, because you are witnesses of the miseries of men. Weepe as Christians, because they be Christians that suffer. Weepe as next neighbours, because your next neighbours and familiar acquaintance haue smarted. And let vs all lift vp our voices and weepe, in the hearing of the Lord our God, within his house, that seeing vs humbled vnder his holy hand, hee may know what course to take with vs, as once hee said to* Israel, *after their erecting of the golden Calfe. The Lord compares himselfe to a father, that hangs betwixt anger and pity, resolued on neither, but inclined to that, that the carriage of his children may call for ; by striking further if they stoope not, and desisting from stripes if they doe. Alas, alas, what a breach hast thou Lord made amongst vs ? How many dwelling places are become desolate ? How many inhabitants destitute of habitation ? How many wealthy men, made lesse wealthy, and poore men more poore ? How many rich men are become poore, and poore*

*men beggars ? How are the labours of many a father, Grand-father, great Grand-father, ſuddenly conuerted into ſmoake and rubbiſh, in the ſpace of a day and night? O the raging fury of the tempeſtuous winds, when they haue once gotten fire and flame within their bluſtring mouths ! O the hideous violence of fire and flames, when they haue gotten to themſelues the wings of the wind to flie about withall! And O the loathſome odiouſneſſe of thoſe wicked ſinnes of ours, which like fooles we loue ſo dearely, and hug ſo faſt within our boſomes ; yet alas, we ſee they cauſe a tender hearted father to burne in diſpleaſure againſt vs. Weepe I pray you and ſpare not, but weepe like Chriſtian men, yea, like men that are ſanctified through the knowledge of Chriſtianitie. Weepe not only, nor chiefly, nor ſcarce at all, for the loſſe of your goods, the ruine of your houſes, the impoueriſhing of your ſtates, the wants that you may perhaps ſuffer ; but weepe alſo, yea, weepe chiefly, and in a manner onely, for the ſinnes of your ſoules, the diſorders of your liues, the priuate offences of your families, the publique offences of the towne, and particular tranſgreſſions of your perſons. The teares of the fleſh be fruitleſſe teares, and the*

*ſorrowes*

*ſorrowes of nature, barren ſorrowes; but the teares of grace, and the mourning of the ſpirit, are a ſeed moſt precious and moſt fertile. O that we could now ſow them in great abundance for our future benefit. He ſhall gaine much by worldly loſſes, that turneth the griefe of his loſſes vpon his ſinnes. But, my brethren, let not your weeping and lamentation be like that of* Rahel, *whereof the Prophet foretelleth, that* ſhee wept and would not bee comforted: *nay, but let mee goe on to giue you comfort, and doe you prepare your ſelues to take it. In truth, no griefe is profitable to man, or pleaſing to God, further than it tendeth to comfort, and endeth in it. As good not mourne at all, as drowne our ſelues in our owne teares: now therefore, ſtoppe your weeping for a ſpace, and let me become your comforter, and call you to reioycing in the middeſt of this croſſe, and in deſpight of it. What can better become a Miniſter of the Goſpell, than to raiſe vp thoſe that are ſad and heauie in heart? and ſeeing we be furniſhed of meanes, to comfort the ſoule againſt its greateſt and moſt intolerable euils; ſhall wee not be able to reuiue it againſt any outward calamitie? Make your ſelues cheerefull therefore in the Lord your God, as once*

*we reade that* Dauid *did at* Ziglag, *when his case was worse than the worst of yours. For he had not alone lost his house and goods; but his wiues and children to boot, and with them the loue of, in a manner, all his ancient souldiers, which (imputing their misery to him) began at length to talke of stoning their* Generall. *And if you will but cleare vp your eyes a little from weeping, and cast them vpward, towards the Ruler of heauen, there is store of comfort in him, that can neuer lose that worthy title of the* God *of all comfort. For, my brethren, hee hath lost nothing in this great losse of yours, neither is his state decayed, because some of yours be so; nor is he lesse wealthy in the lessening of your wealth. Suppose that one of your children had lost a groat or a testar, which it pleased one of you to giue him, would that losse vndoe him, thinke you? must he be starued or hunger-bitten because that poore peece of siluer could be found no more? Or suppose some man of wealth and place, should haue had his out-houses burnt, in which the slaues and hindes of his family did wont to lodge? must they therefore embrace the rockes for a couering, as* Iob *speaketh? and be wet with the showers of heauen for want of*

*conue-*

conuenient lodging? O no my brethren, a wealthy maſter will prouide an houſe for his bondmen to put their heads in, and ſet vp a better, if a worſe be burnt; and the many pounds that remaine in the fathers cheſt, ſhall ſupply the wants of a childe that hath loſt his ſmall ſtocke of a few ſhillings. God is your maſter, God is your father; and ſeeing a Chriſtians riches are in Gods keeping, he muſt count himſelfe to haue loſt nothing, ſo long as God hath loſt nothing. The Lord of Heauen hath as much money, and as much mercie now as euer he had. Therefore ſhould you bee as ioyfull now as euer, and ſay with Dauid, the Lord is my ſhepherd, (as much ſince this fire as before) and therefore I am ſure I ſhall not want. It is eaſie with God to reſtore you more then all this (and twice ſo much as this) which the raging flames haue deuoured. And if his neuer-deceiued wiſdome ſee it fit for you, he will more than make vp your loſſes, and cauſe your latter end to be more plentifull than your beginnings, as it was once promiſed and performed to diſtreſſed Iob. I called vpon you to mourne before, not becauſe you had loſt

your wealth, but becauſe this croſſe doth come from God, as a ſigne of his diſpleaſure. I call vpon you now to be comforted, becauſe the Lord will accept your humiliation and ſhew himſelfe reconciled. But ſay it ſhould pleaſe your heauenly father, to make your earthly portion ſcanter to your dying day, than it hath beene heretofore; yet haue you cauſe, my brethren, and moſt abundant cauſe, to comfort your ſoules in him, that hath granted you farre better things than thoſe that are earthly. He hath left you himſelfe, his ſonne, his ſpirit, the hope of his kingdome, the promiſes of his Goſpell that rich and pretious Iewell of faith, and (that that Dauid thought to be better than thouſands of gold and ſiluer) the iudgements of his mouth. He hath left you the ſpirituall bleſſings, wherwith he hath bleſſed you in Chriſt, that by fixing your eyes on them (the more in the abſence of theſe meaner things, which did call your thoughts from them) you might cauſe the conſideration of theſe ſo ſurpaſſing excellent things, to make the loſſe of theſe trifles ſeeme nothing. A man loſeth a payre of gloues, or knife, or handkerchiefe, out of his pocket,

pocket, but his purſe (wherein were many rich Iewels with ſtore of gold and ſiluer) hee loſeth not; will that loſſe torment him, or breake his ſleepe? God hath giuen thee, that art his childe, his ſpirit of adoption to ſeale thee to himſelfe, the bloud of his ſonne to purge thee from thy ſinnes, and the beginnings of holineſſe, as an earneſt penny of thy perfect happines, and ſhall the loſſe of a few goods, and a dirtie houſe, make thee looke with a deiected countenance, or cary a ſad heart about with thee? O make it appeare that you count Gods fauour, Chriſts bloud, the ſpirits power, riches enough, by ioying in theſe abundantly, euen then when ye want riches. Reioyce more that thy ſoule is freed from the danger of being euerlaſtingly burnt in thoſe vnquenchable flames of hell fire, than grieue that thy goods are burnt in the flames of this fire that is well neere already quenched, euen within the ſpace of a day or two. Be more glad that thou haſt ſuch an enduring ſubſtance laid vp in thoſe celeſtiall habitations (whither neither theefe nor enemie, nor water nor fire can approch) as ſhall neuer be taken from thee

*by fire or any other accident, than be ſad becauſe thy worldly ſubſtance is much of it marred and conſumed. If you haue ſpirituall eyes, ſhew it now by looking to things inuiſible, and by taking with ioy ỹ loſſe of your goods, euen in this manner alſo as the ſaints of old did the loſſe of theirs in another meaſure. It were a ſhame of all ſhames, if earthly loſſes ſhould take away comfort from a Chriſtian heart, that hath heauenly benefits remaining entire vnto it. Let them be tormented with comfortleſſe griefes, at the loſſe of houſe and goods, that know not nor haue any thing better than houſe or goods: but for them which ſay they know that all this world is nothing, and profeſſe that they expect an vndefiled and neuer-fading inheritance in another world, for them (I ſay) to make a great mourning for ſo little a loſſe, when ſo incomparable gaines abide behinde to delight in, nothing can be more abſurd and vnreaſonable. Your Father hath ſtore of thoſe trifles which you want, he hath granted you ſtore of things farre better than theſe; reioyce in him, reioyce in them, and I require you in Gods name, and as you be Chriſti-*

*ans,*

*ans, let not this crosse crush your hearts, what euer become of your estates. Yea verily brethren, those of you that haue felt and are like to feele most misery by the present chastisement, haue yet cause of comforting themselues in a thankfull acknowledgement of the greater miseries, which they might haue suffered, and haue escaped.*

*Are wee not happy that more than halfe the Towne is left entire and vndefaced, though I thinke a third part haue passed thorow the flames? Are wee not happy that our goods and houses alone, not our wiues and children, our limmes and bodies, haue beene seized vpon by the fury of this insufferable element? Had the wind and fire conspired against vs at midnight, as at noone day; had they beene suffered to lie in ambush till wee had all betaken our selues to quiet rest, as they brake forth when wee were all awake, and stirring abroad to serue God; no doubt but many a man had lost an arme, many a legge, many an eye, some their liues, many their children, many their wiues, many their friends; which would haue*

beene so suddenly surprized with the vnexpected comming of that greedy enemy, as they could not haue bethought themselues of a meanes in that haste, and in such darknesse, either to haue fled from it, or drouen it from them.

Herein therefore acknowledge you the gentlenesse and clemencie of God, that did so moderate this chastisement, in regard of the season of its breaking forth, as that you escaped a farre greater misery than that which you haue sustained by it. Wee must as well looke from what wee haue beene deliuered, as what wee haue endured, that our thankfulnesse may moderate our sorrowes, and our ioy in the one, may temper our griefes for the other.

Take comfort therefore, how great soeuer thy losse is, that thy crosse is not greater: take comfort in this, that your selues or your friends were not halfe burnt in your beds: Take comfort in this, that you haue receiued those heauenly vertues, which the fire cannot burne: take comfort, that God is still yours, still rich and all-sufficient; and in this take comfort too, that

*that if you doe, as I hope you will, make a good vſe of this, the Lord will finde a meanes to lade you with his bleſsings, and reſtore the things that the fire hath deuoured, as once hee promiſeth to doe thoſe that the Graſhoppers had eaten vp. Mourne ſo before God, as thus to comfort your ſelues in God, and bleſſed be that mourning, bleſſed that comfort.*

*Now hauing thus ſetled your hearts, that came bleeding hither with Gods blowes, let mee turne my ſpeech to you that haue only felt the wind of the ſtroake as it were, and not the ſmart of it, and ſo not ſo much as the wind: and with you, and for you, and for my ſelfe among the reſt, let mee bleſſe and praiſe God, and greatly reioyce in him, that hath ſpared the greater part of the Towne, quite contrary to our feares and cries, that ſaid wee were all vndone, and that ſure all the Towne would be (as eaſily it might haue all beene) burnt. Bleſſed be God, that a part alone, and not the whole Borough, hath beene conſumed, and that the greater part remaineth to ſuccour the leſſer. Bleſſed be God that* Banbury *Towne alone, and not* Banbury

*Country,*

*Country, kept ſo heauy a Sabbath, and ſitteth in duſt and aſhes. Bleſſed be God that many Townes at once had not felt what hauocke wind and fire can make when they meet together and ioyne their forces in one. This burning was terrible indeed, but nothing to that which we haue heard of, and ſome of our eyes haue ſeene in other countryes, by name in* Germany, *whither a reuerend Diuine, not long ſince accompanying an Ambaſſadour, affirmed that his owne eyes told there at one inſtant, the number of ſix and twenty villages and townes, all burning at once round about one citie. O ſuch a flame as that, would haue made our burning ſeeme none other than a playfull bonefire, for children to ſport about. But bleſſed, bleſſed be the moſt high God, that ſuch fires, ſo wittingly kindled by the malitious hands of mortall enemies, haue not waſted and conſumed Towne and Country and all, that neither ſhould be able to releeue other. Reioyce therefore all of you, that haue not felt that ſeueritie whereof your neighbours and friends haue taſted, becauſe the Lord hath pleaſed to*

*reſtraine*

*reſtraine the fury of the fire, and not ſuffer it to ſeize on your goods and houſes : and you that haue ſuſtained much dammage your ſelues, yet ſhew your ſelues feeling members and reioyce with them that reioyce. Be glad that thou haſt ſcaped what others haue felt ; be glad that others haue ſcaped that thou haſt felt : let thy freedome ſeeme to thee greater, becauſe others went not free, and bleſſe the Lord the more for it. Let thy miſery ſeeme to thee the leſſe, becauſe others haue not endured the like miſery ; and bleſſe thou the Lord as much for their freedome, as thou bemoaneſt thine owne dammage : out of freedome and out of miſerie both wee muſt all picke matter of thankſgiuing ; neither ſhould any affliction euer befall vs, but that wee ought to take notice that God doth ſhew therein more mercy than rigour, more gentleneſſe than ſharpneſſe. But aboue all, my brethren, I congratulate with them amongſt you, that haue begun to lay the foundation of an edifice of bounty, for their releefe that are now forced to want releefe, and haue brought in*

*to mee, as it were, the first fruits of bounty and compaßion ; whom I will not ſo farre defraud of their iuſt praiſe, but that I will name them vnto you in the ſame order that they made themſelues knowne to mee, and not in the order of their places in other reſpects.*

*The firſt I will not name, becauſe hee is neere vnto my ſelfe, the fountaine from whom I haue iſſued, who (beſides that which his owne hands haue largely diſtributed) did put into mine hands alſo, yeſterday morning, the ſumme of* twenty ſhillings, *to diſtribute to the poorer ſort, that were extremely comfort-leſſe.*

*The ſecond was an old acquaintance, ſchoole-fellow, fellow pupill, chamber-fellow, of mine,* Mr. Ioseph Palmer *by name, a long Student and skilfull Practitioner in the neceſſary Science of Phyſicke, who ſent mee the ſame day* ten ſhillings, *to be in like manner beſtowed.*

*The third was a worthy and well-diſpoſed Knight, that hath lately taken an habitation amongſt vs, and liueth to be an ornament*

to

*to the noble profeſsion of Armes,* Sir THOMAS DVTTON *of* Wickam, *in this Pariſh, who gaue mee with his owne hands* twenty ſhillings *for the ſame preſent vſe, withall earneſtly exhorting mee to ſtirre vp the liberalitie of the Country, at this preſent meeting.*

*Laſtly, the right Worſhipfull* Sir WILLIAM COB *of* Adderbury *Knight, with the reuerend* Maſter OLDIS *Miniſter of the ſame Towne, and the Worſhipfull* Maſter WILLIAM DANVERS, *came home to mee yeſterday, and brought with them that which was better than money, a declaration of their pitifull reſpect of our loſſes, requeſting mee to perſwade the Magiſtrates, that they ſhould take ſome ſpeedy courſe for the ſupplying of the preſent great neceſsitie of the poorer ſort, promiſing themſelues to ſhew their louing reſpect to the Towne, and tender compaſsion to the poore.*

*With thoſe particulars which I know, and all others which I know not, that haue de-*

*clared the like compaſsion and bounty, I con-gratulate the goodneſſe of God to them, and in them. Bleſſed be the mercifull, bleſſed be they that conſider wiſely of the poore, bleſſed be thoſe that will lend freely to God, when hee comes a borrowing in his needie ſeruants and children. Bleſſed be thoſe that ſhew themſelues liuing members of the ſame body, by commiſerating and releeuing the miſeries of the miſerable: and bleſſed be God for all, who giueth all to all, and hath taken but ſome from ſome, and hath giuen to others an heart to affoord releefe to them from whom hee hath taken almoſt all.*

*And now (brethren) let mee beſeech and exhort you all to follow the good examples of thoſe that haue gone before you in the practiſe of thoſe moſt excellent graces of mercy and liberalitie. Now is a time when wee muſt put you in minde of, and you muſt carefully follow the charitable counſell of* Iohn *the* Baptiſt *to his attentiue hearers; let him that hath two coats giue*

*one*

*one to him that hath none ; and let him that hath food, doe likewiſe. For this end hath the Lord ſpared you, that you ſhould learne not to be ſparing to your brethren. Put your ſelues to voluntary charges in works of mercy, ſeeing the Lord hath forborne to put you to this neceſſary loſſe which others haue ſuffered. Giue ſomething to them from whom God hath taken, becauſe it hath pleaſed him not to take from you that which hee had formerly giuen. Be good Stewards of that which God hath left in your cuſtody, that hee may not declare his anger againſt you, for your being niggardly of that which hee vouchſafed to leaue with you, that it might be an inſtrument of bounty. Now forget not to diſtribute and communicate, and to offer thoſe ſacrifices wherewith the Lord is pleaſed to teſtifie himſelfe well pleaſed. Now let your abundance ſupply their wants, whom God hath therefore called to want, that he might giue you an occaſion of declaring the abundance of your charitie, in commiſerating and releeuing their want of ne-*

*ceſſaries. No coſt is more religiouſly, more vertuouſly, more thriftily beſtowed, than that which is laid vp in heauen, though it be laid out on earth. Bountifull and mercifull actions are the beſt bargaines, and the beſt purchaſes. No fire ſhall be able to conſume thoſe riches, wherewith a man doth enrich himſelfe by ſuccouring thoſe that are diſtreſſed. This is a good and a ſure foundation, laid vp againſt the time to come. Shew your thankfulneſſe to God by your liberalitie to his people: let almes-deeds be your thanke-offerings, that God may ſtill preſerue your ſubſtance for new thanke-offerings. There is no ſurer way to keepe your ſelues from euer wanting, than by taking care that others want not, which but for your liberalitie muſt needs be preſſed and pinched with wants. It is a more bleſſed thing to giue than to receiue, as Chriſt himſelfe hath told vs: Giue willingly, giue ſpeedily, giue plentifully, that the Lord may make you alwayes giuers rather than receiuers.*

But

*But I beſeech you (brethren) let there be none, no not one amongſt you, that out of a malicious deſire to ſcourge pietie, ſo nicke-named, vpon our ſides, ſhall mocke at Puritaniſme, vpon occaſion of this hand of God which he hath ſtretched out againſt vs, whom the world hath pleaſed, but falſely, to terme Puritans. Or if any man will needs take occaſion to laugh at his brethren, whom his father ſees good to correct before his eyes, wee cannot but be aſſured that ſuch petulancie and wantonneſſe ſhall much diſpleaſe that louing Father, which vſeth his rods to warne one in anothers ſufferings: and leauing him to bee iudged by God, that can take his times of fit corrections for all his ſonnes and daughters, wee will pity his ignorant follie, that doth ſo miſſe-interpret the Lords ſeueritie, comforting our ſelues with the Apoſtles ſaying, that hath told vs, how* Iudgement begins at the houſe of God, *and that* the father correcteth euery ſonne whom he receiueth.

*And*

*And ſo much (well-beloued Brethren) thought I fit to ſpeake vnto you from my ſelfe, and in mine owne name. Now hauing finiſhed mine owne errand, I come to ſpeake vnto you as Chriſts Ambaſſadour, in his name, and in his words, as himſelfe did vtter them in the fifth chapter of* S. Iohns Goſpell, *the* 14. *verſe, ſaying,*

Sinne no more, leſt a worſe thing come vnto thee.

IOHN 5. VER. 14.

*Sinne no more, least a worse thing come vnto thee.*

THis sentence was spoken by our blessed Sauiour himselfe, to a man whom himselfe had a little before, miraculously cured of a long and lingring sickenesse. It is a plaine sentence, that the weakest capacity may conceiue it. A short sentence, that the feebleſt memory may retaine it. It is very needfull, because it declareth a most behoofefull duty, and very terrible, because it threatens a very fearefull punishment: You cannot but see it diuiding it selfe into two portions. A plaine commandement, a sharpe threatning; the first, enioyning the right vse of former calamities; the second threatning, the neglect of such vse with new and worse calamities. *Sinne no more*, that is the commandement, know it to practise it: *least a worse thing fall vpon thee*; that is the threatning, know it and auoid it: The former saying may perhaps seeme strange, for who can attaine to such perfection, *of sinning no more?* When the Scripture telleth vs, that in many things, we sin all, and that no man liueth and sinneth not: The latter saying may perhaps seeme impossible, for who can imagine a worse misery, then eight and thirty yeares sickenesse? But if we consider the infiniteneſse of Gods Iustice, we shall

easily perceiue, that it is as easie to him to lay a worse crosse, then any that befell formerly, vpon him that wil not profit by that which he hath felt already; for sure the Lord hath as much power, as man hath sinne, and can as quickly make the weight of punishment heauier, as man can make the weight of sinne heauier. And if we consider the infiniteneſſe of Gods grace in Christ, accepting the will for the deed, and working the will and the deed, we shal easily see, the meaning of Christ in bidding him *sinne no more*, know then, that these words are to be vnderstood euangelically, in that the Lord will reckon him to haue sinned no more, that doth stedfastly, purpose and constantly labour to *sinne no more*. To forsake at least the vsuall practise of grosse sinnes, and the willing allowance of all, euen the least knowne sinnes; this is in the Gospell phrase to *sinne no more*, and this is both possible, and also easie to him that is begotten from aboue. In these words then, you haue two points to note; A duty, and the danger, if we neglect the dutie: of the first at this time, at another time of the latter.

Learne therefore I pray you, from the mouth of our blessed Sauiour, that one speciall vse of our afflictions, is our reformation. His chastisements must reclaime vs from our euill waies; and though before wee were afflicted, we went astray, yet afterwards, we must cease to sinne any more, and learne his righteous iudgments; *Goe, and sin no more.* This is the fruit that the Lord doth looke for, from his corrections. This is that, which *Isay*, the Prophet doth teach vs also, saying, Chap. 27. ver. 9. *by this shall the iniquity of Iacob be purged*, and this is all fruit, to take away his sinne; why doth the Gold-smith cast his gold into the furnace, but that it

may

may come out more pure from drosse? And so doth the Lord try vs in the furnace of aduersitie, that the drosse of our sinnes may be purged from vs. That wee should be reformed by them as appeareth, because the Lord complaineth for want of this effect, *Isay* 1.5. saying, *why should you bee smitten any more? yee will reuolt more and more*: as if he had said, that it is in vaine to correct a people, that will not be amended by corrections. And by the Prophet *Amos*, Chap. 4. ver. 8. the Lord doth fiue times together reprooue the people, that notwithstanding the diuers calamities wherewith hee had declared his displeasure against them for their sinnes, *yet yee haue not returned vnto mee saith the Lord of Hosts.* Now there is no true conuersion without amendment. If we cast not away our transgressions, we cannot be counted true conuerts; Seeing then, the not conuerting to God by meanes of chastisements, is greatly condemned, and amendment is a chiefe part of turning; we must needs confess that the Lord requireth that this conuersion and amendment should follow from his stripes. No man will question this truth. The plainnesse of it shall spare vs a labour of further proofes.

Two principall reasons may perswade vs to it: First, sinne is the cause of all the misery wee feele, misery therefore should induce vs to forsake sinne. For it is a brutish folly to complaine of any euill, and not obserue the cause that deserueth the same, to remoue it. Seeing the Lord is the iudge and ruler of all the world, and that nothing doth befall the sonnes of men, but by his appointment, (as our Christian religion commandeth vs to beleeue, which teacheth the doctrine of Gods speciall prouidence) either wee must impute vniustice

and crueltie to God, as if he were angrie for nothing, & delighted in the Creatures vnhappines (which blasphemy nature it selfe abhorreth, as most repugnant to all right reason; for how should that be found in God? the fountaine of all goodnesse, which maketh the men in whom it is found, to loose all the honour of goodnesse) or else we must confesse, that our wickednesse is the roote of all our wretchednesse; and that therefore we are smitten by God, because wee haue transgressed the law of God, and hence also must conclude (euen out of loue to our owne wellfare, as well as out of duty to our maker) that we will surely cast from vs those things, which we finde in experience to be mischieuous vnto vs. What childe is there who being whipped, doth not cry out I will doe no more, I will doe no more? What malefactor will not presently promise to leaue the practise of those crimes, that procure his bands and imprisonment? We are voyd of that vnderstanding which is to be founde in very infants, & in the worst of men, if we make not the like conclusions, from the stripes & punishments which our heauenly father, and the chiefe ruler of this whole world, doth inflict vpon vs. Tell me then, is not God the author of thine afflictions, whatsoeuer the secondary cause be? either confesse this, or professe thy selfe an heathen, an epicure; and if this be true, either when thou feelest the prints and scars of his displeasure against thy sinnes, thou must resolue to leaue thy sinnes, or else confesse thy selfe a foole, a beast, that hath no regard of his owne happinesse and comfort.

Againe, this is the sole way of becomming great gayners by our miseries, to reforme our liues, and cast away our sinnes. And who would not doe that worke

(though

(though paynfull) that ſhall cauſe afflictions to end in comfort? not alone procuring the remouall of the croſſe, but an increaſe of bleſſings alſo? If when our heauenly father chaſtiſeth vs, wee fling away our ſins, he will not alone caſt away his rods, and ceaſe ſmiting, but will alſo bethink himſelf of many benefits, whereby to declare that his anger is turned into fauour. So wel is God pleaſed with beholding the dutifulnes of his ſeruants, in ſtouping to his hand, and redreſſing what hath prouoked him, that he will be ſo much more bountifull and gratious to them, by how much he hath more afflicted them before, and ſo it ſhall be better with them, then if they had not beene ſmitten at all: where is our wiſdome? where is loue to our ſelues? where is our naturall deſire of happineſſe? if we take not ſo good an opportunity, to turne our woe into weale, our ſorrow into ioy, our foreſt calamity into greateſt conſolation? If we doubt of this effect of an holy reformation, the Lord hath put vs out of all doubt, by cauſing it to be, both promiſed and performed vnto *Iob*, and in him to all that are afflicted. *Iob* 11. 14. verſe. *Zophar* telleth *Iob*, that which God himſelfe did make good at laſt, *If iniquity be in thine hand, put it farre away, and let not wickedneſſe dwell in thy tabernacles.* Loe what an afflicted man muſt do, his care muſt be to purge his hand and his houſe of all manner of wickedneſſe and ſinne. This if he will doe, heare how the Lord will reward his amendment. His eſtate ſhall bee amended as much as his ſoule, and more, and God will make miſery to fly as farre from him, as he hath chaſed iniquity, for thē ſaith he, *thou ſhalt lift vp thy face with out ſpot, yea thou ſhalt be ſtedfaſt & not feare*, meaning, I take it, thou ſhalt enioy the cōfortable aſſurance of the remiſſion of thy ſins, and ſhalt reſt aſſuredly and feareleſly perſwaded, that the ſtaine thereof

is quite done away before the Lord. A man ſhall hold vp his head with comfort before his maker, and with confident boldneſſe appeare without ſpot and blot before him, if his afflictions for ſin do bring forth reformation. And for his outward ſtate he addeth, *thou ſhalt forget thy miſery.* His afflictions ſhall not alone haue an end, but that ſo, as he ſhall be quite freed from all the trouble of them, there ſhall bee no ſuch remaynder of them, as to make him once thinke of them againe, or if he doe remember them, he ſaith, *thou ſhalt remember them as waters that are paſt*, which cauſe the meddowes to be more fatte and fertile, then they would haue beene: looke what thoſe flouds be to the meddowes, wherewith they ſeeme to be little leſſe then deuoured all the winter, euen cauſes of their being more richly clad, with graſſe & flowers in the ſpring, that ſhall afflictions proue, to them that are made to forſake their ſinnes by their afflictions, meanes of helping them to much more comfort and proſperity, and this comfort ſhall be very great and very laſting too, and ſtill growing and increaſing more and more, *thine age* ſaith he *ſhall be clearer then the noone day, thou ſhalt ſhine forth and be as the morning.* The comfort of a ſinner reformed by corrections, ſhall be plentifull and excellent as the brightneſſe of the noonetide ſun, and withall conſtant durable and on the growing hand, as the light of the morning. If theſe be promiſes of God which cannot be made in vaine, if they be of vndoubted truth, and ſhall be infallibly performed, is he not more ſtupid and ſenceleſſe then a dead ſinne? that wil not be moued by them, to improue his chaſtiſements for the remouing of his ſinnes. Doe not all men loue proſperity and comfort, wiſh it for themſelues and for their friends, pray for, reioyce in, beſtow all their labour to get comfort? And why ſhould we

not

not follow Gods directions, rather then our owne, and learne from him the path that leades to prosperity? seeing we confesse him to be maker and giuer of prosperity.

Enough I hope to proue this duty and to perswade it. Now for your better direction in the practise of it, I wil stand a while to shew you two needfull points. First, what sinnes a man must amend by chastisements. Secondly by what meanes a man must make his affliction an helpe to his amendment of these sinnes. For the first of these. First in generall, all sinnes must be forsaken without exception, and therefore doth our Sauiour deliuer the precept here in these generall termes, *sinne no more*, neither in one thing, nor in another. And so doth the prophet call vpon Israel saying, cast away all your transgressions. All sinne is hatefull to God, all sinne is hurtfull to man. Euery sinne is euill in Gods sight, euery sinne is threatned with the curse, euery sinne deserueth the curse, euery sinne grieueth the spirit, euery sinne is forbidden by the law, euery sinne was punished in *Christ*, and vnlesse wee reforme euery sinne, we do not indeed and in truth reforme any sinne. Looke therefore that your reformation be generall and vniuersall, without any limitation or exception; for you haue to deale with God, that is a God of pure eyes, and can abide no iniquity, no not any of any kinde of any degree. He that spake one commandement, spake all, and he that obeyeth one commandement, must and will in some good measure obey all. For if any man shall keepe the whole law besides, and yet allow himselfe in the breach of any one commandement of the law; he shall be counted a transgressor of all; and all his other obedience, because it is hollow, false, and hipocriticall, shall be reiected and disallowed by God.

More

more particularly, euery man muſt amend his owne ſinnes, the ſinnes of his perſon, nature, place, condition, the moſt beloued of all his ſinnes, thoſe that are moſt pleaſant, moſt profitable, moſt creditable to him, thoſe that he hath moſt will to commit, and is moſt vnwilling to forſake. Thoſe that ſticke faſteſt vnto him, and flatter him with moſt hope of profit, delight, credit. So ſaith the prophet, *let the wicked man forſake his wickedneſſe, and the vnrighteous man his owne imaginations*, and another Prophet ſaith, *caſt away all your tranſgreſſions whereby you haue tranſgreſſed*. So our Sauiour calleth vs to the cutting of the hand and foote, and pulling out the eye, and caſting them away. There are ſome ſinnes, that are as deare to euery man, as the principall members of his body, and the moſt needfull and vſefull of all his ſences. Theſe, theſe muſt be mortified, forſaken, abandoned. If our principall care be not to relinquiſh theſe principall tranſgreſſions, our partiall and ſeeming care in reforming other euills, ſhall be nothing at al regarded. Conſider then each of you, what is his moſt pretious and moſt eſteemed corruption, what hee is moſt loath to forgoe, what ſeemeth moſt harde moſt difficult, moſt impoſſible for him to caſt away, and let him beſtowe his chiefe paines here where he findeth moſt hardneſſe. But moſt chiefly aboue all, afflictions ſhould worke vs to the leauing of thoſe offences, which the Lord in afflicting, doth moſt chiefly intend and ayme at: as the childe muſt be moſt carefull to reforme that fault, for which his father doth particularly chaſtiſe him: we muſt giue our ſelues diligently to marke what is the offence or offences, which when God layeth his rodde vpon vs, he doth moſt diſlike in vs, and would haue vs moſt willing to glorifie him by amending. For though the Lord doe correct for ſinne in ge-

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rall, yet for the moſt part, there are ſome ſpeciall diſorders which doe moſt prouoke him, and which hee doth in ſpeciall call vs to reforme by his ſtripes. Now therefore as concerning the preſent calamity which hath light vpon you: let mee ſtriue to bee helpefull vnto you, in declaring what the faults bee, which the Lord doth moſt ſhew himſelfe angrie againſt, and to the leauing whereof, he doth moſt particularly call you, by his heauy ſtroake of his moſt righteous, and withall moſt gratious hand. But how ſhal we attaine to the knowledge of Gods intention in this matter? Surely my brethren, by conſidering the medecine, which a wiſe Phyſitian doth miniſter, it is eaſie to know the diſeaſe or diſeaſes which he ſeeketh to cure. Let me reade the preſcript of a skilfull Artiſt, and know thoſe ingredients whereof his potion is compounded, and I may ſoone affirme what bee thoſe humors, which he would haue purged away. For either like things are healed with like, or elſe contrarie with contrarie. In like manner, if wee doe diſcreetly conſider the chaſtiſements of God, we ſhall eaſily perceiue his meaning, and informe our ſelues of the ſinnes which hee ſeeketh to reforme. I pray you therefore let vs take a view of our affliction, and looke cheefely to theſe foure things: the time when the Lord afflicted, the place where our ſorrow began, the inſtruments by which wee ſuffered, and the things in which; and if we doe with any mediocrity of wiſedome, ponder on theſe particulars, wee ſhall not chooſe but know the Lords minde in this matter, and ſee our owne duty, as concerning the ſpeciall ſins, which we muſt ſpecially ſet againſt. Firſt, then the time which the Lord did chooſe for our humbling, was in generall the Lords day, that ſeauenth after ſixe of labour, which it ſeemed good to him for our ſpirituall benefit, to conſe-

crate wholly to his owne ſeruice, and our attending the worke of getting holineſſe: what can we collect hence, but that we are puniſhed by the reſtleſneſſe of this Sabbath, for our not reſting an holy reſt many other Sabbaths? How often hath the Lord vouchſafed vs liberty and freedome to giue his own day to him and to our own ſoules? And then we, out of our profanenes and earthlines take no care to ſanctifie it, but either loytered out the day in idlenes, or waſted it in our own buſineſſes, or in our owne paſtimes. Now therefore hee would not giue vs leaue to reſt, or to beſtow our ſelues in duties of holineſſe, but forced vs by neceſſity to ſpend the day and night too, in a moſt toyleſome and moſt vncomfortable labour. Oh how iuſt is it that they which wil not reſt from worldly or voluptuous labours on Gods reſting day; ſhould be compelled to toyle and moyle like horſes in ſuch an vnhappie buſineſſes? I pray you, goe on to thinke more particularly at what time this croſſe brake forth amongſt vs, not on the Lords day alone, but when we were all aſſembled in his Houſe, to performe his publique worſhip, then did he pleaſe to interupt vs by ſo fearefull an accident. Why ſo? But to warne vs of our great negligence of theſe his publique ſeruices: How many of vs are very ſlacke in comming to the Congregation of God, when we haue abundant leaſure? And this day, loe the Lord reiected vs, would not giue vs time and opportunity, to meete againe in his Houſe, but hurried vs together in the ſtreets, and drew euery man home to his owne houſe to ſaue it from the flames? Could we be more manifeſtly ſmitten for neglecting to come to Gods Houſe, when wee might haue done it, then by his not ſuffering vs to come thither now, when we would haue beene glad to haue had leaſure to come thither? But the cry of fire, fire, came flying

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in at the Church doores euen in that inſtant, when wee had newly begunne to celebrate the Lords ſupper, when ſome had receiued that holy Sacrament, and the greater number were to receiue, then did God pull vs from his table, and thruſt vs out of his houſe by force, then was I compelled to requeſt all of you(that had ſtrength and ability to do ſeruice there)to make al haſte to the place of danger, and the reſt(that could haue but troubled others with their preſence and outcries)to ſtay ſtill at Church. Now ſure the Lord in pulling this ſpirituall foode euen out of our mouthes, when hee had ſhewed it to all, and giuen it to ſome, did euen put vs in minde of our moſt careleſſe and vnprepared comming vnto it, without regard to lament our ſinnes before, or reforme them after. How many of you are bolde to abuſe this bleſſed ordinance,comming often to it,and going ſtill from it, as vnreformed in life as before,becauſe you come to it without any full preparation. Did not God ſpeake to ſuch and tell them, by thus driuing them from his board, that he counts them very vnwelcome gueſts at his table. So haue wee conſidered the time of this croſſe. Thinke of the place alſo, where did the burning beginne? At a kilne, I ſay a kilne a mault forge, the proper inſtrument of making that thing, which is the next and immediate worker of drunkenneſſe,that huge ſinne, that fertill broody.big-bellied ſinne, which is( as they ſay of the firſt matter) apt to take the formes of all ſinnes,which by burying reaſon, and choaking conſcience, and ſetting looſe all paſſions, doth turne a man into a beaſt, or rather into a Diuell, which makes a man for the time, a meere Atheiſt, a very denyer of God, and thruſts out of his breſt all remembrance, all feare, all loue of him, which diſables him for all diuine ſeruices, and makes

that he muſt needes either neglect or abuſe them: which fills his mouth with blaſphemous oathes and execrations: which will make him raile on the Magiſtrate, ſtrike his owne father, deflowre his owne daughter, ſpend his goods lauiſhly, proclaime all his vices, and follow all his luſts. This tranſcendent ſinne the deſtroyer of grace, reaſon, nature, ſtrength, ſtate, name, all. This ſinne God did ſurely point at, and puniſh: and calleth vpon all to forſake, hate, oppoſe this ſinne.

The fire began in a kilne, it conſumed twenty kilnes, it left no kilne ſtanding that was within its walke, it leaped from one ſide of the ſtreet to the other, to fetch in kilnes, it ſpared none it came neere, it ſpoyled more mault, then of any other goods of one kinde (ſo farre as I can learne) Say what you thinke brethren, Is it not plaine that the Lord doth admoniſh you of that fault (whereof the liquor of mault is the moſt common inſtrument) when he bare ſo hard an hand againſt kilnes and againſt mault.

Looke a little further I pray you, to the principall inſtruments of this deſolation: The fire, a furious Element of it ſelfe (yet reſiſtible enough, if ſtore of helpe be preſent, whereof you did not want any, euen at the very firſt) this fire did borrow ſtrength and ſwiftneſſe from the rough and boiſterous windes, vpon the tempeſtuous wings whereof, it came riding, as it were in triumph, through your ſtreetes diſdaining all reſiſtance, till it had paſſed from end to end of your towne, and could not be reſtrained. Now be not theſe two creatures of very common vſe? What day is it wherein we haue not neceſſary vſe of fire? what weeke wherein ſome ſuch careleſneſſe, as produced this calamity is not to bee founde amongſt you? And what yeare is it? What quarter? Almoſt what moneth

moneth? in which the winde doth not, for one or other day, ſpeake lowder, and buffel ſomewhat more roughly then ordinary? Yet hath it neuer before falne out, in any of your dayes, that theſe two Elements, fire and ayre (for no doubt winde is well termed an ayre moued, whatſouer be the mouing cauſe of that mouing) ſhould lay their ſtrengths together to hurt you? Now when God that doth ſoe conſtantly chaine vp theſe hurtfull and violent creatures, doth pleaſe for once ſo to put of his bands, and let them runne looſe as it were, and when being ſo broken looſe, they do ſo much miſchiefe and make ſo great hauocke? What is this but a very vpbraiding vs with our notable vnthankfullneſſe, for that mighty preſeruation of God, by which hee doth vſually keepe vs from the like dangers; and not ſo alone, but maketh theſe creatures very ſeruiceable to vs, which if he pleaſe to let the bridle ſlip a little, are able to ruinate our ſtates in a moment. How often haue you come to Church in peace, and gone home in peace, and in peace returned thither againe, and againe homeward without any noiſe of fire or feare of loſſe? How often haue the bluſtering ſtormes, done nothing elſe but whiſtled you aſleepe the faſter, all night long? and alas how little did you conſider of this benefit of preſeruation from fire and tempeſt? how ſeldome haue you giuen the Lord any particular thankes, for taking order with theſe his creatures, that they ſhould not wrong you? Doubtleſſe for this as one cauſe hath he licenſed them now to fight againſt you, that you might take notice of your dullneſſe and ingratitude, which conſidered not nor acknowledged the greatneſſe of your debt for former ſafekeeping.

But now at length wee are come to thinke of the

ſubiect of this croſſe, wherein hath the Lord ſmitten vs? In our houſes and in our goods, in the riches and ſubſtance of this preſent life, inſomuch that diuerſe of you haue nothing left, many haue but little left, and a great number haue farre leſſe left then you had: without all queſtion the Lord intends hereby to warne you of thoſe ſinnes and diſcords, which are buſied about this paultry riches of the world wherein he ſaw it fit to viſit you. Goe to then, and let vs informe you of the principall faults that are committed about riches. They are common to all, and particular, to the wealthier ſort, and to the poorer. For the firſt there are ſome ſinnes about riches, which are common to all, the chiefe of them are three, to wit, miſgetting, miſkeeping, miſpending. Miſgetting by the vſe of any, lawleſſe meanes, or the immoderate vſe of any lawfull: Miskeeping from God and man, chiefly from the poore, and from the publique: Miſpending, either at all in ſinfull things, or exceſſiuely in good things. There are ſome more particular euills, which are found in richer men, as pride of it, confidence in it, vnſatiableneſſe with it, and in the poorer ſort, enuying them that haue more, grumbling that themſelues haue ſo little. All and each of theſe the Lord doth ſhew himſelfe offended at, and would conſume as droſſe by this fire: For as a good father keepes many faultes together on the skore, as it were, and reckons for all at one beating, ſo doth the Lord with his children, elſe alas hee ſhould be alwayes fighting, becauſe wee are alwayes offending. Let me ſpeake a little more at large of theſe euills. For euill getting of goods firſt, hath not the lord threatned that fire ſhall conſume the houſes of bribes? meaning all that ſubſtance which is vniuſtly attained, and all the reſt in the houſe, though gotten

iuſtly

iuſtly, together with the place within which they are both layde vp, euen altogether for company? And when hee made ſo many of your houſes to blaze at once, did he not as it were chide you(ſo many as be guiltie thereof)for your vnequall and vniuſt dealing? as if he had ſaide, Ah fooliſh man or woman, wouldeſt thou hazard a ſoule, by lying, deceit, oppreſſion, bribery, falſe waightes, falſe meaſures, or any like iniquity, to get a little pelfe together, which now thou ſeeſt, the winde is able to blow from thee, in the ſpace of a few houres? Will you forfeite a kingdome, an euerlaſting kingdome by ſinning againſt God, againſt his word, againſt your conſciences, to hooke that to you wrongfully, which you ſee now you cannot keepe, with all your paines? Now learne to know the fickleneſſe of riches,ſo well as that thou mayſt be reſolute hereafter,I will neuer wound my ſoule to fill my purſe or houſe, All the world cannot heale that wound for all ages: theſe gaines, one whiffe of winde, and flake of fire can turne into rubbiſh. Againe too much labouring for riches, is an euill getting of riches, euen in the moſt lawfull courſe of life. For *Salomon* hath commanded ſaying, *labour not to be rich*, that is, make not the getting of riches the ſcope and end of thy labour, which hee ſurely doth, that taketh exceſſiue paines to attaine them. And he ſubioynes this reaſon to his precept, for riches taketh her ſelfe to her wings,and flyeth away like an Eagle. Now then that God hath made you to ſee your riches euen flying away from you on the wings of a windy flame, doth he not ſenſibly puniſh you, for ſuch immoderate labouring, and call you to more moderation? If then any man haue ſo farre giuen ouer himſelfe to the ſeeking of earthly things, by the moſt

lawfull

lawfull courſes that can bee, as to thruſt out quite, or elſe to thruſt vp in a narrow corner, theſe exerciſes that tend to get better things then wealth, euen the true riches of the ſoule, hee muſt ſay to himſelfe, and within himſelfe, Alaſſe, how fooliſh haue I beene, to toyle my ſelfe in following after that; which when I haue attained, I cannot poſſibly keepe it ſafely, but may looſe it all, or the moſt part of it, ſo ſuddenly, ſo irrecouerably? And muſt conclude with himſelfe, that hee will certainely bee more temperate hereafter, and ſeeke this vncertaine riches, with farre leſſe vehemency of paines, then the things that are of a farre more durable nature. But though a man get not amiſſe, yet if hee keepe and ſaue inordinately, hee is alſo found guilty of a fault about wealth. And ſometimes the ſonnes of men doe hold and keepe euen from the liuing GOD himſelfe when they loue their goods ſo, that they cannot finde in their hearts to giue vnto GOD, euen that very portion which GOD hath challenged as his owne. For when our Sauiour willeth vs to giue vnto GOD that which is Gods, muſt it not follow of neceſſity that ſomething is Gods? And if any thing bee his, (in this peculiar manner) ſure it is the tenth of our increaſe, or elſe nothing, for to none other portion hath hee euer laid claime in any place: and for this, ſeeing GOD hath appointed ſtill, holy actions to bee done, and holy functions in which they muſt bee done, and holy perſons by whom they muſt bee done in thoſe functions: ſurely hee muſt haue holy goods too, for the rewarding of thoſe perſons, maintaining thoſe functions, and honou-

honouring and vpholding thoſe actions. But in this matter how faulty are all you Tradeſemen in generall; for which of you, did euer make conſcience to giue the Lord his owne in this meaſure? Wherefore, when you ſee the Lord to come, and take away from you euen by force of fire and tempeſt, a great quantity at once, euen ſo much perhaps, and more, as the tenth of your increaſe, from yeare to yeare would haue amounted vnto; muſt you not needs take notice, that his meaning was to recouer that by ſtrong hand, which you would not yeeld, out of loue and duty? Surely, ſeeing our Lord IESVS CHRIST hath ordained that the Miniſters of the Goſpell ſhould liue of the Goſpell, euen ſo, as that the Miniſters of the Temple ſhould liue of the Temple; you muſt either ſhew ſome new ordinance of his for this purpoſe, or elſe muſt yeeld that hee hath ratified and continued the old ſtill; and therefore muſt reſolue to giue GOD his tenth freely hereafter, that you may not compell him to take ſuch a violent courſe for the recouering of it out of your hands. But beſides, that is kept from GOD, which is kept from his poore, whoſe wants require releeſe of them, whom hee hath made ſtewards of more abundance. For in promiſing to reward the liberall, he muſt needes tie himſelfe to puniſh the nigardly in this kinde. Now how ex-

treamly pinching are men (yea godly men otherwiſe) in this expence? yea and how are they wount to excuſe themſelues in ſuch accuſations, by ſaying they haue it not, they cannot ſpare it? Hath not the Lord confuted your vaine excuſes actually, by taking away ſo ſo much at once? and yet you muſt make a ſhift to liue of that that is left behinde too? If a day or two paſt, ſome man had come vnto thee for relieſe of a poore afflicted neighbour: wouldeſt thou haue giuen him the fift part of that which the fire hath conſumed? Now the Lord in robbing thee of ſo much at once, doth vpbraide thee with thy too much vnwillingneſſe to part with leſſe, of thine owne accord, when himſelfe did come to borrow. Say then with thy ſelfe, I will giue with a more bountifull hand, to ſupply the poore mans wants, that I may not force the Lord to ſend his vnexpected meſſengers, as it were to deſtraine vpon my goods, for default of due obedience to that commandement, of giuing to ſixe and to ſeauen; had it not beene better, to haue fed clad or relieued a poore Chriſtian with it, then to haue kept it for the burning flame? And yet further when the publique ſtate of the towne or country doth require, the reſt of the members thereof, if then they hang backe, and will not put themſelues to due expences willingly, who doth not ſee that they ſaue more then enough?

For

For could not an heathen ſay, that our country hath a great ſhare in our ſelues, and in all that wee haue? Surely then for ouerſauing in this caſe, the Lord might iuſtly puniſh you with the preſent ſtroake. Oh reſolue therefore that God himſelfe and his poore, and your countrie ſhall neuer finde you pinching, giue him his tenth, giue the poore ſufficient for their needs, and your countrie enough for its needfull publique vſes, elſe the Lord can quickly fulfill his threat, of making the too cloſſe-fiſted ſauer, to meete with wants. You haue loſt many of you (and all ſtoode in feare to looſe) more then would haue abundantly ſufficed for all theſe vſes, be not wanting to ſuch vſes any more, leaſt the Lord viſit you againe with new and more loſſes, in this or ſome other as bad a faſhion.

Laſtly the miſpending of goods is very offenſiue to God that lends them, for what maſter is not diſcontented, that his ſeruant doth lay out his ſubſtance againſt his good liking? And are you any other then Gods ſtewards and Gods bayliefes? And can you thinke that God allowes you to ſpend in drinking, whoreing, gaming, riot, and euill meetings and lewde company? did hee put riches into your hands to ſerue the Diuell and ſinne? If your ſoules be guilty of ſuch moſt ſinfull lauiſhneſſe, be ſure that for theſe ſinnes the Lord hath ſmitten thee, and bee

ſure that hereafter thou make not the Diuell the keeper of thy purſe, and opener of thy cheſt, let not Sathan and luſt haue the key of thy coffer and ſtrings of thy purſe in their hands to open them at their pleaſure. The Lord will not alwayes ſuffer vnfaithfull ſtewards, to goe vnpuniſhed in their vnfaithfullneſſe, no not in this preſent life. And beſides this, take notice that to affect curioſity and vaine glory, in the moſt lawfull and needefull expences, is waſtfullneſſe and prodigality; and yet how much doe many of you exceede in this kinde? ſo much you lay out in ouer-plenteous feaſting, when you make feaſtes, in ouer-gorgeous trimming of your bodies and houſes, that as a barrell of beere, which hath a leake and runnes out where it ſhould not, will not hould out as it ſhould, when it comes to be duely broached at the ſpigget; ſo you haue neither will nor power to lay out enough for mercifull vſes, becauſe you caſt away more then enough, in proud and vaine-glorious vſes. Reſolue therefore to bee better huſbands, and truer diſpencers, of Gods goods hereafter. Bee richer in good workes then in good clothes, and good houſe-hould ſtuffe, and good fare, and good building: In theſe things equall your ſelues with them of the lower ſort, that in better things you may be equall with them of the higher. Driue not God to cut you ſhorter becauſe you abuſe your

your goods to vanity.

Theſe are common abuſes about earthly things in the richer and in the poorer. I come to the ſpeciall. Firſt how often doe rich men waxe proud of their wealth, and thinke themſelues ſo much the better then their poorer neighbours, by how much they poſſeſſe more, crowing on the dunghill of wealth, and calling all baſe and meane men, whoſe morſels bee not ſo fat in the world as theirs. Oh how noteably doth God confute theſe vaine fancies, in ſending for his owne goods home againe, by ſuch ſturdy and churliſh ſeruants as thoſe, which will not regard the rich man more then the poore? Tell mee now, art thou the better for that, that was onely lent thee, and may bee fetched home againe by the owner euery moment? Wilt thou bee good in thine owne eyes hereafter, for that which thou knoweſt not, how quickly the Lord may ſtrippe thee off with much affrightment? Bee not, bee not ſo ſecurely fooliſh hereafter, as to prize thy ſelfe the more for thoſe things, which hang about thee ſo looſely, and whereof thou haſt ſo ſlender hold, wherein ſo little right, that a coale of fire, and a puffe of winde, may take all from thee before thou haſt told two dayes more. If any thinke that his reuenues lie in lands, which fire cannot conſume, I anſwer, water can drowne lands alſo,

and GOD hath as much water as fire in his ſtore-houſe, and this whole land of ours is ſo ſurrounded with waues, that if God but bid the windes bee violent, they will as eaſily and quickly ouerunne this whole Kingdome, as the preſent fire hath done this towne in which wee abide, if any ſay hee feareth no ſuch inundation, I anſwer, neither within this three dayes did wee feare any ſuch fire; but GOD hath a thouſand wayes, to goe beyond the feares and hopes of vs weake-ſighted mortales. Goe to then, bee wiſe for the time to come, and pride not thy ſelfe in that, which may ceaſe to bee thine in a moment. I proceed. Doe not rich men truſt in their riches, though the Apoſtle hath intitled them *vncertaine riches*? When GOD doth make it appeare by experience, that they bee moſt fickle, which by the teſtimony of his word, wee will not count to bee ſuch; is not this a plaine puniſhment of our confidence in them? And muſt wee not by theſe blowes informe our ſelues ſo of this property, as to reſolue hereafter, I will not truſt in riches, that is to ſay, I will not build vpon a rotten quagmire? I know that almoſt all the world will cry not guilty of this fault, but it is becauſe they doe not know the fault. They doe plainely practiſe it, though they flatly deny it. For what is it to truſt in any thing, but to hold vp our hopes of attaining

taining the good wee desire, or escaping the euill wee shunne, by the helpe and benefit of that thing, hee that stayes his beliefe and hope vpon a thing, hee trusts in it, let him say what hee will to the contrary. Now haue you not thus done with wealth. Didst not thou promise thy selfe a weeke since to liue merrily and comfortably, and to escape hunger, colde, nakednesse,&c. because thou hadst a conuenient house, fitte stuffe in it, and fitte things to maintaine thee? and now tell me, what is become of these thine hopes? and this thy trust? when all thy goods are gone, and nothing is left but ashes. Oh see see, that riches are very runagates, and fugitiues, that they be very lyes and falsities, and that if they promise a man comfort in old age, or helpe in any time, against any miserie, they doe but cousin him with shewes: For how can that helpe thee, which may runne from thee euerie day and houre. Now learne to enioy wealth, so long as GOD doth giue it thee; but neuer to promise thy selfe comfort or benefit from it, which is to trust in it. It is a thing as thine eyes haue told thee lately, more easily moueable, more easily looseable, then that it can make good such promises. There is yet one more disease of the soule about riches, the dropsie of insatiable and insatisfiable wishes for more more. Men haue enlarged their hearts to the things be-

low,

low, as the graue it ſelfe, and learne of the Horſeleach to cry giue giue. Thoſe that beganne with a little, and are raiſed to large eſtates, are no iot leſſe greedily deſirous of more, then they were at firſt, nay their hearts are ſo wreathed with their goods, becauſe they lay them vp in their hearts, that ſtill they are fitted to hold more, by how much more is put into them. Now the Lord by taking from you much of your ſubſtance, warned you to cut off much of your deſires after more. Thou didſt thinke thy ſtate too little, and deſiredſt an increaſe, God did thinke it too much; and ſaw fit to decreaſe it, without doubt hee is wiſer then thy ſelfe: now learne to diminiſh thy longing after wealth, as much and more, then hee hath diminiſhed thy wealth. And it is a more happie thing to looſe riches, if with all wee looſe that eager deſire of them, which their preſence did increaſe, then ſtill to poſſeſſe them, and ſtill to bee ſo eager after more, learne to know when you haue enough, becauſe the Lord hath made it appeare, that his minde was contrary to your deſires, and that hee accounted it too much, which you eſteemed not enough.

One great diſorder more of this kinde their remaineth, more proper to the meaner ſort of people. All their complaint

is

is that they haue nothing, like to vngratefull beggars, that deny they had any almes where they had not ſo large an almes as they deſired. Such were diuers of you, you had ſuch poore houſes, ſuch cold houſes, you had nothing to hang vpon you; I ſay all your words tended to diminiſh the gifts that God had giuen; Theſe were lying and falſe complaints and mutterings, and now the Lord doth call you to ſorrow for them, and amendment of them, by verifying them whether you will or not. How glad wouldſt thou bee now, if that houſe were ſtanding, or thoſe goods remaining, which thou didſt often abuſe with the name of nothing. Beware of muttering cauſleſly, that God may not be angry to heare thoſe mutterings, and make you proue them true, to your further ſmart. Thus my beloued brethren I haue ſhewed you what offences they be, the reformation of which the Lord doth expect: Let me adde one thing more which the conſideration of the inſtrument of your miſery doth leade vs vnto. In Scripture we read, that God hath appeared in fire and tempeſt, then, when he would ſtrike a feare of himſelfe into the hearts of men & make them tremble and quake before him. Thus in the giuing of the Law he clad himſelfe with a conſuming flame; and in the Pſalme, there went a ſmoake out of his noſtrills, and fire out of his mouth conſumed. And in another Pſalme, cloudes and darkneſſe are round about him, and a fire goeth before him. So did hee ſhew himſelfe to *Iob* in a tempeſt and whirewinde, and to *Eliah* in a mighty winde and fire. Theſe things are terrible to man, and make the ſtouteſt heart to quake. The Lord in cauſing his creatures to ſhew themſelues ſo terrible would checke vs for that want of feare of his owne

greatneſſe, which is found in vs; O the feare of God is not before our eyes. Who is ſo much afraid to offend God, as he is of the fury of the flaming fire, not crying, not running away from the fire, not conueighing of your goods from out of his reach; is fire ſo fearfull, one of Gods hoſt, and will not you learne to feare before the conſuming fire of his wrath? Mend I pray that careleſſe contempt of God, which is the cauſe of moſt other ſinnes, and tremble now before him, one or two of whoſe creatures you ſee to be ſo irreſiſtible. How canſt thou ſtand againſt God, how dareſt thou ruſh vpon his wrath, that didſt make ſuch haſt to runne away from wind and ſmoake and flame?

Theſe be the chiefe faults, which you muſt endeauour to redreſſe by meanes of this viſitation.

I goe forward to ſhew you by what meanes you may cauſe this croſſe to further your amendment of theſe and other faults. To this end foure things are neceſſary. Firſt you muſt looke vp to God in this miſery, and acknowledge his hand in it, and withdraw your eyes, from the ſecondary cauſe or occaſion; For it is the Lord that ſendeth both euill and good, both proſperous and aduerſe things to perticular perſons, and to whole townes and countries. Careleſeneſſe and negligence of any perſon, could not haue produced ſo lamentable a loſſe, if Gods prouidence had not ſo diſpoſed, that ſuch negligence ſhould haue falne out, at ſuch a time, in ſuch a rough and violent winde, ſitting in ſuch a point as to driue it vpon you, not from you. The Lord that knew the winds would then bee very boyſterous and violent, and that they would ſit fitly to carie the flame from houſe to houſe, euen till they had paſſed through al the places which he ſaw fit to ſtrike,

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hee I ſay, he by his good prouidence, did order things ſo that the heedleſneſſe of ſome or other ſhould then giue occaſion, to the breaking out of the fire, when the froſty winde had made each thing as dry almoſt as tinder to receiue fire, and when the preſent tempeſt was ready to ſcatter and diſperſe the fire. Say thou to thy ſelfe, that haſt loſt thy goods or houſe or both; The God of heauen hee rules all things, hee diſpoſeth of all euents, none ſo great, none ſo little, but it is ſubiect to his prouidence; caſuall things, to him are not caſuall, vncertaine things to him are not vncertaine. Fire, water, ayre, earth, winde, tempeſt, all things, are his creatures, none of them can ſtirre without his power and knowledge. The ſinnes of men, their careleſneſſe, their wilfulneſſe, their actions of all ſorts, are all vnder his eye, all vnder his decree; It is hee that doth moderate euery perticular euent, neither is chance or hap any thing but an idle word, vnleſſe wee meane by it an act of Gods prouidence moſt certainly gouerning thoſe things that to men are vncertaine. I will not therefore trouble my ſelfe with inquiring of or chafeing againſt the perſon or perſons, by whoſe faultineſſe this vnruly ſeruant, was made a Maſter : but I will looke only to God, and ſay with *Iob, he hath giuen, and he hath taken.* The fixing of the words or thoughts too much vpon the ſecondarie cauſe of any croſſe, hinders the ſpirituall working of it for the healing of the ſoule; but the looking vp to GOD, and calling our thoughts to his all-ruling hand, doth make the ſoule capable of being reformed by croſſes. This doe in the firſt place. And ſecondly, Take notice of your ſinnes as the cauſes that haue prouoked God, and incenſed him the principall worker

and ſo procured this aduerſity. Speake vnto your ſoules often, and that not in a few formall and generall words, but effectually and particularly, ſaying; It is ſinne and onely ſinne that maketh the Creator to ſend miſerie vpon his creatures. Hee doth no more deſire our pouerty, then our death, but that we, by tranſgreſſing his Law doe compell his Iuſtice to ſhew it ſelfe, as it were in defence of his authority. A iuſt Prince muſt puniſh vndutifull ſubiects, vnleſſe hee would forfaite the honour of Iuſtice. Becauſe wee haue ſinned in breaking Gods Sabbath, hee hath interrupted vs, in the reſt of this Sabbath, with ſo hideous an interruption; becauſe wee haue ſinned in abuſing his Sacrament, he hath turned vs from this Sacrament, in ſo vncomfortable a faſhion. In a word, ſay to thy ſelfe, I haue ſinned in murmuring that I had ſo little, or wiſhing that I had more. I haue ſometimes ſpent, ſometimes gotten, ſomtimes kept, vnlawfully & againſt my duty Some of this that I haue loſt, was gotten by ſuch courſes as I cannot iuſtifie, ſome ſaued when God did call for it, and therefore hee hath now in this manner depriued me of it. O how vile a thing is ſinne, which forfaiteth the goods as well as the ſoule, and pulleth vpon me ſo ſore puniſhments in this life, beſides thoſe of the other world. Cauſe your ſoules, by frequent and earneſt affirming it vnto them, to be aſſuredly perſwaded, that theſe ſinnes which I haue n med, are the true cauſes of your preſent loſſe, and the loſſe you ſuffer will cauſe you to hate ſinne, and hatred will bring forth amendment. We ſay that with our tongues many times, which we do not beleeue with our harts; but he that can make his heart fully to aſſent to this truth, My ſinnes in generall, and by name ſuch and ſuch ſins are the things for which I am thus ſmitten, ſhall not

chooſe but loath his ſinnes when he labours vnder the burthen of their euill effects. But thirdly, you muſt ſtriue to make your griefes ſpirituall, as in part I did exhort you at the beginning. A man may kill himſelfe with crying and weeping for his ſmart or wants, and yet his ſinnes be neuer a whit the more killed; but if when any affliction befalleth himſelfe, and he findes his ſorrowes ſtirring within him, hee will then ſet his ſorrowes againſt his ſinnes, that ſorrow will ſurely ſubdue the power of ſinne. Say to your ſelues, I cannot but ſigh, and grieue, and mourne, to ſee ſo great and ſo lamentable an alteration. I had an houſe yeſterday, or the other day, now I am houſleſſe. I had a bed to lye vpon, but now it is burnt. I had goods to ſerue my turne, and now they be gone into ſmoake, my ſtate is greatly weakned, if not vtterly vndone, I cannot but be ſad and afflicted in heart for this. But ah thoſe ſins which haue opened the treaſurie of Gods Iuſtice, and made him vſe theſe weapons to fight againſt mee, doe deſerue and will procure infinite more miſery. Some is loſt now, all muſt be loſt ſurely, with body & ſoule and all, yea body and ſoule and all muſt be burned, and yet remaine for euer burning in thoſe flames that ſhall not begin one day, and burne violently for another, & then ſlacke againe the third; but ſhall continue for euer burning with vnſpeakeable rage and torment. Doth the loſſe of my goods pinch me? what ſhall the loſſe of heauen doe? was fire ſo terrible when it ſeized alone vpon mine houſe? what ſhall it be when it ſeizeth on my ſelfe? This croſſe is nothing, leſſe then nothing, compared to what I haue iuſtly deſerued, and muſt certainely ſuffer, if I preuent it not by godly ſorrow. I will therefore grieue, not for ſo trifling a thing as this,

but for the ſinnes which will procure ten thouſand times worſe miſery. Ah wretch that I am, ah wicked wretch, why haue I broken the Lords Sabbath? why haue I abuſed Gods Sacrament? why haue I beene drunken, or ſuffered, and not puniſhed drunkenneſſe? why haue I ſet light by Gods threats, which I heard other Sabbaths? why haue I beene vniuſt? why haue I lyed, coozned, and vſed hard dealing, to get that I cannot keepe? why was I niggardly when I had it, that could not tell how long I ſhould haue it? why did I miſ-ſpend ſo much thus, and ſo much thus? why did I thinke highly of my ſelfe for my goods? and truſt in them, and could neuer thinke I had enough? or why was I ſo vnthankfull, as ſtill to mutter, that I had nothing, and enuy that others had ſo much? Theſe bee the faults that haue kindled this flame, and will kindle a worſe; O for theſe let mee weepe, Lord they be vile faults, vnreaſonable, abſurd, fooliſh, contrary to thy written word, and the law of naturall wiſedome, and doe giue thee iuſt cauſe of being yet more angry. Oh fooliſh heart why haſt thou thus ſinned! Be aſhamed, O my ſoule, bee ſorrowfull, be vile in thine owne eyes, becauſe thou haſt ſo greatly tranſgreſſed thy duty, and prouoked God. Brethren if you will endeauor thus to rectifie your ſorrowes, they will become godly ſorrowes, and they will purge away ſinne.

But laſtly, you muſt remember this croſſe often, ſo as to conſider of it, and pray for this fruit of it. The too ſoone forgetting of blowes makes the little childe to be little the better for them, and to draw vpon himſelfe new ſtripes, by renewing his former faults; but you muſt not play the children thus, you muſt often,

often

often call to minde the terribleneſſe of theſe flames, and the doubts, feares, cryes and lamentations which you found in your ſelues, and heard and ſaw in others; and you muſt beſeech the Lord to make you profit by the ſtrokes of his hand, and to ſanctifie the preſent affliction, and all other to your bettering: Repreſent to your owne thoughts many times the miſerableneſs and fearefulneſſe of the ſight you ſaw, when you ſaw your owne, and ſo many of your neighbours houſes deliuered ouer to the roaring flames, and your ſelues vnable to reſcue them. Make thoſe thoughts often preſent with you which you had then, and ſtriue to pull into your mindes the ſame affections,& then cry to God, O Lord, now make mee to profit by the croſſes in hauing mine heart made more and more out of loue with ſinne in generall, and chiefly with ſuch and ſuch ſinnes. If God chaſtiſe vs, and teach vs of his wayes, happy be we, and doubtleſſe he will teach vs if we call to mind his corrections, and beg teaching. So haue you the beſt directions I could giue for the practiſe of this truth; ſhall I craue your leaue to ſubioyne a few words, for vſe, and I haue done.

Two things muſt bee commended to each of your conſiderations. Firſt thoſe that are guilty of not amending on former chaſtiſements muſt take notice of their ſinne to be humbled at it. An incorrigible perſon is a great ſinner: and what is hee but incorrigible whom the blowes of Gods hand haue not reformed? How can that diſeaſe but kill, which is obſtinate againſt medicines? How can thoſe ſinnes but damne which will not be driuen away by corrections? The rod of correction, ſaith *Salomon*, will chaſe away the folly that is bound to a childes heart; and thoſe to whom their folly

folly cleaueth ſo faſt that the rod of correction will not ſtirre it, cannot bee eſteemed Gods children, but his enemies, and therefore the ſword of vengeance muſt cut them off. I am ſorry to be the meſſenger of heauy tydings, but truth muſt be told, tho it diſpleaſe neuer ſo much. Let all them know whom Gods afflictions haue not brought to a carefull ſhunning of ſinne, that either ſorer blowes muſt come to effect that which the lighter haue not, or elſe they muſt vtterly periſh. Hath not God met with thee in thy dayes? Hath not he viſited thee in thy children, in thy goods, in thy health, in thy name, in any of the things that are naturally deare vnto thee? if yea, what hath beene the iſſue? Haſt thou made light of ſome of them refuſing to feele them? and tho perhaps ſome others haue made thee ſmart and roare (yea and that it may be ſo, as to confeſſe thy fault and promiſe amendment:) yet no ſooner waſt thou looſed from the bands of aduerſitie, but thou didſt returne to the ancient licentiouſneſſe of ſinning? waſt thou a Drunkard, a follower of vaine company, a gameſter, a lyar, a coozener, a wanton, a Sabbath breaker, a ſwearer, a rayler, a worldly minded man, a reuengefull man, a ſinner in any kinde euen as bad as before? I ſay is this thy caſe? then ſtand ſtill and heare thy doome from the mouth of him whom thou calleſt thy Sauiour; *A worſe thing ſhall befall thee.* This returning backe to the ſame crimes, after confeſſion, after ſubmiſſion, after promiſes of reformation, is a wonderfull dangerous fault, It ſhewes a world of guile and hardneſſe in the heart; it ſhewes that a man flatters God with his lips, it ſhewes that hee hath ſet his loue vpon ſinne, and if any man haue ſerued the Lord thus, like a deceitfull bow, ſome few times as

*Pharaoh*

*Pharaoh* did : Let him bee assured that the Lord is euen out of all hope of him as it were, and if hee bee gotten to some present ease and prosperitie, it is because the Lord, is whetting his sword to cut him off. Great is his danger that hath refused to receiue correction, and to turne, that hath beene as base mettall, which no melting can refine, that hath been like such filthy clouts, which no washing can make clean: that hath beene like the fretting leprosie, which after scraping off the dust and new plaistering, doth breake out againe. That house must be pulled downe; those clouts must be cast to the Dunghill, that mettall must bee flung away, and that man must sinke into hell. I pray you euery man to consider, if himselfe be not such, and if he bee, now take notice of thine hardnesse, wilfulnesse, guilfulnesse, loue of sinne, contempt of Gods hand, obstinacy against his rod, and now fall downe, and lament this sinne, and returne to God againe; renew thy promises which thou madest in aduersitie, and seeke to performe them, that thou mayest not bee destroyed. O let this admonition of the word, so reuiue the remembrance of thy griefes, & of thy purposes, and of thy faire words which thou gauest vnto God & man, that thou mayst tremble to thinke of thy great wickednesse, in going backe from thy good words to thy bad deeds, and mayest now returne againe to thy former purposes, and put them in execution.

And secondly; brethren, I must speake to you all and each in regard of the present calamity; your eyes tell you that God hath smitten you, who else could haue made the winde and flame to meete so

right, and to continue together so long? your eares tell you what vse the Lord lookes that you should make of his blowes. Now in the Lords name I request, yea require you, to take this happie counsell of our Lord IESVS CHRIST. All of you in generall must doe this. The Towne is as a common bodie, one person. Tho this stroke haue not light vpon euery one, yet hath it falne vpon the whole, as the childe is corrected, when one part is made to smart; wherefore all in generall, are called by GOD to a carefull amendment of their liues. Doe not thinke, you whose goods and houses stand intire and vntouched, that you bee not as great offenders as your brethren; doe not thinke that the Lord hath not shewed his anger to you, and against you for your sinnes. As the tongue doth offend in periury, and the eares are punished by being nayled to the pillorie; and as the hand offendeth in theft, and the backe receiueth the stripes in being whipped: so when a whole towne hath sinned, God striketh some one part for the common sinnes, as here among you, for if hee should haue smitten euery one, it would haue beene the destruction of the Towne, and not their correction. And when hee findeth an whole Nation sinfull, he smiteth some Townes and Cities, to admonish all, as lately by the Plague; for if all should haue beene alike smitten, all had beene lost. I beseech you therefore to see Gods hand against your selues, for your offences, and resolue to sinne no more in any of those things, whereof you are guiltie. God hath shewed more gentlenesse to you, in that others haue borne the blowes, which the sinnes that you

you haue commited, as well as theirs, haue deſerued; make not a leſſe good vſe of Gods hand, becauſe he hath ſhewed more clemencie and gentleneſſe. It is an ill vſe of mercie to grow careleſſe and hard-hearted. Let vs all therefore reſolue to ſinne no more, no more to prouoke Gods anger, to hazard our ſelues no more, no more to draw his ſtripes vpon vs. Is not this burning great enough? Haue not thoſe flames frighted you enough? is not this loſſe ſufficient? would you another fire? another winde? a more violent winde? a more furious flame? if not (as I know you cannot make ſo fond a choice) O let the Lord haue his purpoſe, and attaine his deſires now at this once, without any more adoe. What can the childe gaine by neglecting and ſetting light by his fathers threats, but, that blowes muſt follow? what by ſtouting it out againſt one blow, and not regarding to amend at the firſt ſtroke, but that his father muſt take the rod in hand againe, and make him ſmart with harder ſtripes. Brethren I haue often ſpoken to you in Gods name. The laſt Tueſday my Text ſeruing, I called you to amendment, you ſee what hath followed. If being now admoniſhed againe, after corrections, you refuſe to make this onely right vſe of both, the Lord will not bee ſet downe, hee will deale peruerſly with the peruerſe, as the Pſalme hath it, and bee hard-hearted with the hard-hearted, as wee ſee in the caſe of *Pharaoh*; and though he may deferre a time to giue you ſpace and time for amendment, yet in due time, and after a fit ſpace hee will againe returne to viſit you with more ſeuerity. Wherefore as you loue your owne eaſe,

as you desire the continuance of your prosperity, as you wish no more to feele such soreand heauie crosses, promise, resolue, endeauor to *sinne no more*, breake the Sabbath no more palpably, abuse the Sacrament no more grosly. Be no more drunken, be no more sparing to Drunkards, but let each of you practise sobriety in himselfe, and the Gouernors punish drunkennes in others. Be no more fearelesse of God, be no more vngratefull for your constant preseruation; Get no more by vnrighteous dealing, or immoderate labour; keepe no more from God or his poore, or the publike state; spend no more wastfully, sinfully, excessiuely; Be no more proud that you are rich; Trust no more in vncertaine riches, couet not to get more, grumble not that you haue so little, enuy not that others exceede you in wealth. I pray you resolue to fling from you, all sinnes, most of all your most pretious sins, and in particular, and with speciall care those sinnes which I haue named. Why will you not dwell in safety, why will you not enioy your goods and houses? why will you not saue your selues from more and worse miseries? The Lord sends his Word amongst you to make you profit by his blowes. He doth not grudge you your wealth, but takes it from you to giue you notice that your sinnes displease him. Hee is not delighted in your misery, no more then your selues are in the smart of your children; It is your amendmẽt, that he seeketh, endeauoreth, calleth for; and without this, nothing will, nothing can, nothing should please him. If he should correct for sin once, and after suffer it vnreformed, he should deale vniustly,

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vnwiſely, weakely, not like himſelfe. Either thoſe euills that I haue named, and the reſt of which you are guilty, be nought and wicked, or they be not ſo. If they be not wicked, why ſhould hee correct you at all? If they be, why ſhould he ceaſe correcting, afore you ceaſe ſinning? It is not crying out, it is not roaring and lamenting, it is not a whimpring confeſſion of ſins, it is not a clamorous calling for mercy, that will pacifie God, or ſerue your turnes for ſafety. All ſeeming remorſe, all ſhewes of humiliation, all blubbering and crying, is worth nothing, nay it is a greater prouocation to him, if withall, you ioyne not as the effect and fruit of all, this of our bleſſed Sauiour, *Sinne no more.* Of this you muſt minde euery man himſelfe, euery one his or her yoke-fellow, his or her neighbour, for this you muſt call vpon your ſelues; Oh that I could be able to *ſinne no more*; for this you muſt call vpon God, O Lord that requireſt amendment, worke amendment; Inable as well as command, and then through thy grace I will promiſe what thou requireſt, and performe what I haue promiſed; Lord I will *ſinne no more.*

*FINIS.*

Δόξα θεῷ.

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